THE WESTERN LUMINARY.

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TERMS OF THE
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*** All Letters and communications must be post paid.

FOREIGN.

The Greek cause continues popular in Prussia. The Queen has given one hundred golden fredericks, an anonymous donor 1200, and several distinguished persons appear in their favour. The ladies in Paris are making various fancy articles, to be sold for the benefit of the Greek fund.

Dates from Patras are to May 15th. The army of Ibrahim, containing 2900 Egyptians and 1200 Turks, was still near that city, and so enfeebled by the seige of Missolonghi, as to be unable to attempt any thing. The soldiers from Missolonghi were most affectionately received at Salona. They are called the "Sacred Battalion."

A letter from Trieste of May 22d, confirmed the report of 1800 men having cut their way through Turks, and joined Karaiskai. The Egyptian fleet was at Patras, and the Turkish squadron passed Zante on the 5th for the Archepelago. Every preparation is making for the defence of Napoli; the soldiers have just been cloathed by the French committee, and troops are assembled in all parts. A national assembly has met at Epidaurus, and Demetrius Ypsilanti is looked upon for a President.

The Journal des Debats cantains a letter from a Swiss of the name of Mayer, written previous to his death with the defenders of Missolonghi, in which he alludes to their sworn resolution to defend every inch of ground with the "turban'd Turk."—"We have reached" he says, "our last moment. History will do justice, posterity will weep over our misfortunes. I glow at the thought that the blood of a Swiss, of a child of William Tell, shall be mingled with that of the heroes of Greece!"

Philadelphian.

The British commenced the siege Bhurtpore, in India, on the 22d Dec 1825, and took it by storm on the 18th of January. Loss in the whole siege 500 men and 18 officers.

ASIA

Hindostan—Praiseworthy exertions are making for the education of native females in the east of Asia. A Female Education Society has been established at Calcutta; which is liberally supported. The Rajah Bedenauth made a donation to its funds of 20.000 Sicca Rupees, about $10.000. Since the commencement of this undertaking, four years ago, more than 500 native females have been brought under a course of instruction. No intelligence has yet arrived respecting the missionaries at Ava. During the continuance of the Burmese war, the accounts received have led to the conclusion that if they yet survive, their situation must have been painful in the extreme.

At *Malacca*, on the peninsula of India beyond the Ganges, are seven Chinese schools, containing 200 boys, instructed by the missionaries in the principles of the inspired records. In Madras there are 10 town schools, and four in the country under the care of the missionaries, containing 600 children, who attend regularly. They are all in an improving state. —Nothing new has reached us from the Sandwich and South Sea Islands since our last.

MARRIAGE CEREMONIES IN AFRICA.

The following account of a Bornon wedding, is from Major Denham's Narrative, just published: In these southern climes, all business as well as pleasure, are transacted before the generality of people in England have finished their night's rest and this morning I rode out by day light to see the ceremony of a Bornon wedding. The lady was from Agornou, and the bridegroom's friends, to the number of twenty or thirty, all mounted in their best clothes, went to give her welcome. She was mounted on a bullock, whose back was covered with blue and white turkdadees, and followed by 4 female slaves, laden with straw baskets, wooden bowls and earthen pots; while the two other bullocks carried the rest of the dowry, which consisted of a certain number of turkdadees and robes. She was attended by her mother, and five or six young ladies, who acted as bridesmaids. We galloped up to them repeatedly, which is the mode of salutation. The women cover their faces, and scream their thanks; the men, however, wheel their horses quickly, and return with their eyes cast to the ground, it being considered as extremely indelicate for them to look upon the bride.—The lady after this, proceeds to the bridegroom's house with her mother, and there remains shut up until the evening, when she is handed over to her justly impatient lord: for the whole day he is obliged to parade the street of the city, with a crowd after him, or to sit on a raised seat, *a la Sultan*, in his house, dressed in all the finery they can either borrow or buy, while the people crowd in upon him, blowing horns, beating drums, and, "*Engoubaron begah! Alla Kobunsho! Alla Kullo!*" "May you live forever! God prosper you! Grey hairs to you!" To all which he makes no answer; but looks more foolish than one could suppose it possible for a man in so enviable a situation as that of a bridegroom to do."

Maple Tree.—The beauty of our domestic maple has long been acknowledged, having obtained a conspicuous place in the ornamental finish of our fancy articles of furniture. It is known to be susceptible of as fine a polish as any wood; and we are glad to be informed—we hope from good authority—that it is even in New York superseding, by the decree of fashion, and of course by the common consent of taste, the use of mahogany. It is said that the maple is now beginning to be generally adopted in the manufacture of our tables and chairs, and also in finishing the interior of our most costly buildings. We know nothing more beautiful than some of the specimens of the curled maple, which we have seen worked up in ladies' work stands; and it will be a fit subject of congratulation, when we may be allowed, without disobedience to good taste, to go to our forests, in preference to those of St. Domingo, for the materials of beauty and comfort.

Nat. Jour.

CEDAR APPLE.

The discovery recently mentioned as having been made by a gentleman of Delaware county, Penn. of the efficacy of the Cedar Apple in expelling worms, has excited considerable interest in that neighbourhood, and is still strongly recommended. The editor of the Chester Union relates one or two instances, that have come under his own observation, which demonstrate its powerful efficacy, and states further, that in no instance has the remedy failed of having its desired effect. The Apple or Knot which is used grows upon the *red* cedar; it is a sort of excrescence found at all seasons of the year on the small boughs or twigs, and resembles a nitted potato. The apple may be eaten like any other fruit, and the gentleman who made the discovery recommends one for every year that the child is old—others think a less quantity would do—but it is perfectly innocent, and may be eaten in any quantity without bad effects. Apples of a former year's growth possess the same virtue as the green; but being dry, must be pounded or grated, and taken in molasses.

John Adams's prophecy at 20 years of age.

"Worcester, Ms Oct 12, 1755.

"Soon after the reformation, a few people came over to this country for conscience sake. Perhaps this apparently trivial incident may transfer the great seat of empire into America. It looks likely to me; for if we can but remove the turbulent Gallies, our people, according to the exactest computations, will in another century, become more numerous than England itself. Should this be the case, since we have, I may say, all the naval stores of the nation in our hands, it will be easy to obtain the mastery of the seas; and then the united force of all Europe will not be able to subdue us. The only way to keep us from setting up for ourselves is to disunite us. Be not surprised that I am turned politician. The whole town is immersed in politics. The interests of nations, and all the dira of war, make the subject of every conversation. I sit and hear, and after having been led through a variety of sage observations, I sometimes retire, and laying these things together, form some reflections pleasing to myself. The produce of one of these reveries you have read above."

From the Trenton Emporium.

EDUCATION.

A little money is a good thing in the outset of life, if a person have wisdom to make a right and judicious use of it. But the head and the pocket must balance well—the scales must be equipoised—for if one or the other kicks the beam, a loss will in most cases ensue. If you have too little wit, the world will overreach you; if too much, you will outwit yourself. In either case, ten chances to one your purse or rather the contents of it, will slip through your fingers. Among the dangers to which hereditary wealth subjects us, are pride, indolence, extravagance; and the smaller the portion of our inheritance, the more danger is there — But what is most extraordinary is, that these very evils are often nursed up in the same cradle with the child, cherished with his growth and instilled into his habits as he passes through the routine of his education, by parental care, and misjudging affection.

Cornelia was an heiress: that is, she was worth some thousands of dollars. I never knew exactly the sum; common report seldom speaks the whole truth in these matters, as it is rather unmannerly to inquire very particularly into a lady's fortune. She was indulged by her kind mother at home, and caressed by her kind friends abroad; sent to the most fashionable school; the mistress duly advised that she was a peculiarly delicate girl, with most exquisite sensibilities, and a rare genius, and was to be treated with all becoming tenderness and consideration. There she learned a few of the useful branches taught in such seminaries, and was finally despatched to a boarding school to finish her education—a polite, fashionable education, with which the adjective "*useful*," as usual, had very little, if any thing, to do.

She was now an accomplished lady; she understood French and painting; was versed in belles lettres; knew something of philosophy, natural and moral; had gone the round of the sciences; wrote poetry; kept an album; understood music; and was finely fitted out at home with a fine parlor and a piano. "What a fine lady," said the wondering villagers, "what a very fine lady; how fashionable; how perfectly genteel."

It was even so; and the first difficulty which arose, was about the choice of that very vexatious, but still no less necessary evil—a husband. The pretty girl, who has the whole world of beaux to choose from, sometimes finds it difficult to make a perfectly unobjectionable choice. It was not then to be wondered at that Cornelia should be embarrassed in making a selection; for she was circumscribed in her sphere by the very small compass of perfectly genteel people like herself. Such an one, with a good substantial fortune too, was to be sought. Her stars favored her at last, however, and she was married—married to a young gentleman as accomplished as herself; one who had as many 'ologies at his finger ends, as buttons on his coat—an A. B, and a professor, who drove tandem with one hand, winged a pigeon at every shot, and drank nothing but Madeira.

It was said the young gentleman and lady were each a little disappointed in the matter of each other's fortune; and that in the outset there was a trifling jar on the subject of finances; but Cornelia adhered to her piano, and Bob to his rifle and Maderia, and all went on quite musically again.—Neither of them had suffered so unmannerly a thought, as that of how to get living when their cash was gone, to enter their heads. But Fortune, in all these cases, has a plain matter of fact way of dealing with even the most genteel people; and when they have spent their last dollar, just turns them out of house and home as unceremoniously as if they were no better than common folks. He never works a miracle to sustain those who never learned or had the disposition to work any thing themselves. And so it turned out in this case.

While the piano was in tune in the parlor, and every thing was out of tune in the kitchen; while the master drank Madeira above stairs, and the servants were drunk with Cognac below stairs; while in the midst of the best company, the best living and dreaming of nothing but pleasure and amusement, one of Bob's creditors rapped his knuckles. The bailiffs are an ill bred set; they know just as much about gentility, and all that sort of thing, as a boor about a lady's toilet; and therefore, as might have almost been expected the carpets, the plate, the sideboard, and even the piano, was levied on.

Still, so far as physical ability was concerned, it was not too late to turn the current of affairs. There was a plain and ready remedy for the disease, even in its present state—an entire change of living and habits, economy for extravagance, and industry for indolence. But how hard it is for those who have been thus educated to change; how often is the moral ability, the will, wanting! And here it proved to be the case.

They struggled a while to keep up appearances, and only sunk deeper in the end. Ten years after, they were almost forgotten. I made many inquiries after them among the villagers, and finally discovered that Robert and his wife had separated; that he had exchanged his dogs and gun, for a tar hat and blue jacket; was a wanderer of the sea; and the elegant and accomplished Cornelia, instead of thrumming a piano, was gaining a scanty subsistence at a spinning wheel.

So much for the story. Industry and virtue are the best legacies parents can bequeath their offspring—the only sure defences against misfortune. Let those who are charged with the education of children beware, lest through an over anxiety to make them accomplished, they fail to make them useful members of society: instead of cultivating their genius, lead them into indolence. I say, beware.

DREADFUL OUTRAGE.

One of the most horrible and cool-blooded murders which it has ever fallen to our lot to record, was committed in the city of Washington on Wednesday evening June 28. The following particulars of the dreadful event are from the National Intelligencer. It is remarked that Mr. Martin was a worthy and respectable citizen, and a very useful and ingenious mechanic, whose place cannot be easily supplied. The murderer has been apprehended and committed to jail:

"At the distance of something more than a mile north of the General Post Office building, and without the bounds of the city, resided a person by the name of Devaughn, who cultivated a field or two there. Into these fields last Sabbath, strayed several boys from the city in search of blackberries among whom was a son of Mr. Martin They were pursued by Devaughn roughly handled, and the hat and basket taken from young Martin, with the declaration that they should be detained until some money was paid for their redemption. Mr. Martin sent a note out to the man on Monday, asking him to let the hat and basket be returned, of which no notice was taken, he not being at home at the time. On Wednesday evening, Mr. and Mrs. Martin walked out cheerfully together for exercise, and thought they would walk as far as Devaughn's place, and persuade him to give up the property he had seized. With this view they went to the house, within the enclosure, and very civilly requested he would return these articles. They were rudely answered with brutal language, and on Mr. Martin's expostulating with the man, his sharp and furious dogs were set upon the unoffending couple. Mr and Mrs Martin were endeavouring by flight to escape from them, when one of the dogs having seized Mr Martin's coat, he had turned round to defend himself against him, and at that moment received a load of slugs in his breast, from a musket deliberately aimed and fired at him by Devaughn. He turned to his wife, who had by this time reached the fence, exclaiming, 'I am killed, my" and taking her hand, bidding her affectionately 'Farewell!' he soon breathed his last. The poor afflicted widow made the best of her way home, herself the bearer of the distressing intelligence. It was not till nearly 10 o'clock that the news was known, when several neighbours rode out to the place. The miscreant, who knew his murdered victim lay but a hundred paces from him, had coolly undressed for bed; but hearing the tramp of horses jumped over his fence into the lane, taking his musket with him, which he had the audacity to fire at the party, as they came up the lane, fortunately without effect, and then made his escape amid the gloom of the night, and under cover of the adjoining thickets. His musket being loaded with slugs, and every circumstance of the case, establish the *animus necandi* on the part of the hardened villian. He had no sooner fired the fatal shot, than he loaded again, as if determined to doubly do the horrid deed, already consummated."

Affecting Consequences of Stealing.—At Bedford, Indiana, lately Jesse Brandan, aged 20, was convicted of theft. He shewed no signs of feeling. His aged and agonized father and mother were present. After his sentence, his mother said, "Go to the Penitentiary, my boy, serve out your time, and I will still receive you as a mother." They separated—one for jail, the other for a melancholy home. But the scene had been too much for the female parent. In a few moments she was convulsed, tottered and fell. The spectators rushed to assist her—they raised her up; but she was *lifeless!!* The son, for the first time, shewed any sensibility—his tears flowed as in the periods of innocence before guilt had frozen them. The old man could hardly support the shock; but he said to his son, See, you have been the death of your mother. Three weeks since I buried your brother—but while our eyes were wet with tears for him, you committed the disgraceful deed which has brought on me this calamity. I must now pursue the rugged journey of life alone."

EDUCATION OF CHILDREN.

The following appropriate and forcible remarks, occasioned by the account of the murder of Mr. Martin, are from the New-York Spectator.

"*Train up a child in the way he should go.*"

I was forcibly struck with the importance of this charge on perusing the account of the late awful murder in Washington. It appears that the son of the deceased was the cause of the rencounter which produced Martin's death, by accompanying some other boys on a "Sabbath," in search of fruit on Devaughn's premises. Had the parents of young Martin faithfully discharged the important duty which devolved upon them as such, instead of his openly violating the laws of his Creator by a profanation of the Sabbath, he would have been participating in the benefits resulting from Sabbath Schools, or else engaged in attendance on the word of God, within the walls of His sanctuary. That his employment was of a very opposite cast, we have abundant testimony; and what is the result? A father—a husband—sent into eternity most unexpectedly—and have we not reason to fear most unprepared; and another fellow creature is to expiate the offence as murderer, on the gibbet—whilst the widow and orphans of the deceased are left to mourn in bitter affliction the unlooked for bereavement of their husband parent, friend! In conclusion of this article, which I trust will meet and with proper conviction, the eye of some parents too heedless of their responsibility, I would take occasion to add my feeble but earnest recommendations in favor of those philanthropic institutions, Sabbath Schools. Oh how many thro' their blessed agency have been turned from the downward path of vice and infamy, and made useful members of society, and not a few of the church of God. Much good has been affected by them, much more remains to be accomplished; of the truth of which I was particularly reminded in witnessing the last Sabbath, such numbers of boys of all ages, parading the streets indulging in firing of crackers and other improper pursuits Nor was this reprehensible violation of a positive command of the Great I AM confined to the half-clad urchin, or the wandering pauper, —no, the appearance of far too many gave evidence of their situation in far higher grades of society, where, if not, they certainly should be taught much better Parents, guardians and magistrates, look to it! Your children claim it of you—your country claims it of you—your God demands it! C.

From the Baptist Magazine.

THE PRESBYTERIAN MISSIONARY.

Messrs. Editors,

In a short journey which I lately performed, I became acquainted with an aged clergyman who had for several years devoted himself to the missionary service. He was a man of simple habits, of modest deportment, of strong common sense and ardent piety, and was besides ardently interested in every thing which relates to the success of the Redeemer's kingdom. You will therefore believe that I listened with peculiar pleasure to the account which he gave me, as we were walking the deck of a steamboat, of the manner in which he had prosecuted his missionary labours.

"I entered that part of the country," said he, "where I now reside, in the year 1813. In all that portion where I labour, there was not then a single minister of any denomination. The inhabitants generally spent the Sabbath in fishing, hunting, frolicking, and amusements. Fighting and quarrelling on all occasions of public meeting were common. The people were destitute of books of a religious nature, and were equally destitute of any desire to read them. My field of labour seemed in every respect most unpromising.

I began by selecting 4 settlements at convenient distances from each other, as the places where I would commence the preaching of the gospel. I then applied to some persons with whom I had become previously acquainted, and asked how much they would give for each Sabbath's preaching with which they should be supplied. They subscribed willingly, and encouraged others to do likewise, until a sum was thus engaged in each place sufficient materially to relieve the expenses of the society. I engaged to spend every fourth week in each place, and immediately commenced my labours.

I generally arrived on Monday at the settlement in which I was to preach on the succeeding Sabbath. The week was occupied in visiting from house to house. An opportunity was thus afforded of visiting every family of each settlement as often as once a month. The consequence was, that I became very generally acquainted with all my people, and some from each family were at meeting on the Sabbath. It was not long before my labours were peculiarly blessed. An extensive revival of religion commenced in my circle of labour, and spread over many parts of the surrounding country. The vices for which the people were remarkable, are retiring, and the effects of moral culture are delightfully visible.

I found, however, at the first, that on the Sabbaths when there was no preaching in the settlement the people spent their time in amusement. I remonstrated with them, and urged them to stay at home, and read religious books; they replied, They had none. I said, Read your Bibles; they replied again, We have none. This led to the establishment of libraries. I drew up a subscription paper of a simple form, which was immediately filled up, and thus in the different settlements libraries were quickly organized. I began with Scott's Bible, and books of this character, which were eagerly read, and were, on the Sabbath especially, of very great importance. This means of circulating religious knowledge, has been of incalculable utility.

In this region, where thirteen years ago, there was not a single church of any denomination, there are at present four or five Presbyterian, and several Baptist and Methodist Churches, and many of them in a flourishing condition. The people are supplied with Bibles and tracts, and every thing betokens the signal blessing of a preached gospel statedly dispensed, and accompanied with kindred means of religious cultivation."

It is proper, Messrs. Editors, to remark that whatever may savour of egotism in this narration, is attributable to me, and not to the Missionary. For the sake of brevity, I have thrown into a continuous account what was related to me in consequence of repeated questions. The form of the thing alone is altered. The facts are just as I received them.

On this simple statement I shall make no remark. It illustrates most perfectly my ideas of the duty of a Domestic Missionary. Were this plan adopted by every one of your labourers, instead of riding over immense tracts of country, and preaching once in a year or two to destitute settlements, it is evident that much more good would be done, and much useless expenditure retrenched.

Yours truly,

VIATOR.

REPROVING SIN.

On the Rule of the Methodist Societies which relates to the duty of reproving sin.

During forty years that I have been in the Methodist connexion, I have often had opportunities of noticing the excellency and utility of the "rules" of our society, as promoting, in a variety of ways, the personal and domestic comfort of those who conscientiously observe them;—and also as productive of benefit to others. One of these rules enjoins the members of our society, to do good to all men,—particularly "to their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our hearts be free to it.'" I have seen many proofs of the propriety of attending to this important rule. Among others, I shall mention the following:

Some years ago, as I was passing along Tooley-street, near London bridge, I was grieved at the profane expressions which were uttered by two watermen who were conversing in the street. I passed by without speaking to them; for my "heart was not free to it." However, my conscience reproved me for not reproving them; and I had a conflict between the fear of man and a sense of duty. It was suggested to my mind, that I should be abused by them, and do no good. I, however, turned back, and spoke to them (in what I have always found the most successful manner) in as friendly and affectionate language as I could. They both received the reproof in very good part, and heard attentively what I had to say to them on the evil of profane swearing, and the awful state in which I feared they were. One of them was an elderly man, of the name of Webb, who immediately invited me to go home with him, saying, that his wife was very ill, confined to her bed, and he knew she would be glad of a visit from me. I accompanied him to his house in Crucifix Lane, Bermondsey, where I was introduced to the afflicted and aged woman; and on inquiring into her state, I found that she was in great distress of mind. She was aware that her affliction would probably terminate in death; she was convinced that she was a sinner against God; and she was at a loss to know what she must do to be saved. Believing that the Spirit of God had been teaching her, and convincing her of sin, for which she seemed truly penitent, I thought it my duty to direct her at once to Him who came to seek and save the lost, and who invites the weary and heavy-laden sinner to come to him for rest. Several promises came to my mind, which I recited to her, telling her that they were given by God in his word, in order that she might hope in his mercy. On my mentioning this, her eyes seemed to sparkle with joy, and the gloom on her countenance began to depart. She said, "Are such promises made to guilty sinners in the word of God?" I assured her they were; and encouraged her to believe them for herself. After praying with her, (in which duty I found liberty of spirit at the throne of grace,) I left her. I went to see her a few times afterwards. I found her becoming more and more acquainted with the way of salvation, under the teaching, chiefly, of the unerring Spirit of God. The last time I called at her house, I learned that she had departed this life, and had desired her attendants to tell me, that "she died a witness of the peace of God in her soul, and hoped to meet me in heaven."—*Methodist Mag.*

AWFUL DEATH OF A SABBATH BREAKER.

The following monitory narrative, says the editor of the London Wesleyan Methodist Magazine, we have received from a correspondent on whose authority we can fully rely. "The occurrence," he says, "took place a few years ago. I knew the gentleman alluded to; and am well acquainted with the person who is named as being in town with him. From him I received the statement of the fact, a few days after it happened. That person, also being now dead, I feel myself at liberty to communicate it to you for publication."

Mr. D——, a gentleman engaged in an extensive manufacturing concern, in one of the midland counties, was called to London on business. After being engaged till a late hour, one Saturday night, he said to a confidential person in his employment, who had come to town with him, "Well, ——, we cannot settle our accounts to-night, but must do it early in the morning." On the Sabbath, therefore, they were occupied in that work until three o'clock in the afternoon. When dinner was announced, Mr. D —— said, "We have been hard at work all the morning; let us eat and drink, for to morrow we die." "Not," added he, "that I have any thought of dying for years to come." After taking his dinner and wine, a post-chaise was ordered, and Mr. D —— set out for the country. He arrived at home on Monday night. The next morning, when at breakfast with his wife and family, a gentleman came into the room, and said, "Mr. D ——, have you heard of the death of Mr. ——?" "No," said Mr. D ——, "is he dead?—it is very different with me; for my part, I am so engaged in business, that I could not find time to die." Immediately after uttering this sentiment, he rose from the table, and went into the kitchen; and, while stooping in the act of drawing on his boot, he fell down on the floor, and expired!

Reading makes a learned man, writing a correct man, conversation a ready man, and thinking a great man.—*Lord Bacon.*

THE
Luminary.

Two Dollars per annum, in advance.

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AGENTS FOR THIS PAPER.

All postmasters to whose offices any of the papers are forwarded—all ministers of the Gospel who receive the paper; and all other persons who have taken, or may take an interest in procuring subscribers, are authorised, and requested to act as agents, by receiving payments, and procuring additional subscribers. Terms see first page.

A PLEA FOR THE RELIGIOUS NEWSPAPER.

The following Plea is taken from the Vermont Chronicle. A few words are changed, to make it appropriate to our circumstances, and this region of country.

Brethren—It is a point which I shall consider established, that we need, in the Western Country, a Religious Newspaper.—The arguments for this are well understood by the Christian public, and need not now be repeated. There is on this subject, probably, but one sentiment among us.

Far too long have Newspapers been considered as exclusively the vehicles of worldly information, the instruments of worldly ambition, and the agents of political knowledge or of political dissention. They have been made to "render unto Cesar the things that are Cesar's" but have not been made to "render unto God the things that are God's." To some extent however, a change has taken place, and the Church has put forth her hand and laid hold on an agency which has too long been monopolized by the World.

The value of the *press* as an instrument of disseminating religious information, of raising the tone and extending the influence of piety, and of rousing to action the energies of the christian public in the benevolent enterprizes of the day, is now, to a very general extent, correctly estimated. And perhaps in no other way can this agency be brought to bear so effectually on the public mind, as by sending forth a weekly sheet in the popular and inviting form of a Newspaper.

But to make the most of this agency, it is necessary that the Paper have sufficient patronage, have ample pecuniary support, have an extended circulation, have many readers. How shall these be secured? On whom, primarily, does it depend to give extent and energy to the influence of a religious Newspaper? The answer is plain—*on the ministers of the Gospel.* It is expected of them—it is their duty—it belongs to the labors and responsibilities of their *office* to take the lead in all measures and movements for the welfare of Zion. From them patronage must be sought. I mean not simply the patronage of taking, reading and paying for the paper themselves—though this is one part of it—but the patronage of their influence in procuring its circulation among the people of their charge, and of their pens in contributing to its columns.

If, therefore, as has been acknowledged, we need a Religious Newspaper in the Western Country, it is plainly the duty of the Clergy to lend their aid to the object. If they do not, who will? If they are remiss in regard to it, who will be active? Brethren, suffer me to call your attention to this subject for a few moments and to endeavour to infuse into your bosoms—I will not say a portion of my own spirit, for, alas! this is too cold and selfish—but a portion of that spirit which originates, controls and imparts life and energy to every well-directed enterprise of christian benevolence.

Had the art of printing been known, and had there been a religious Newspaper established at Corinth when Paul was laboring in Achaia; would he have failed to lay hold of it as a medium of communication with the public mind? Would he have failed to advise and urge his hearers to take and read the paper? Would he have neglected to take his pen and pour some of his inspired light and some of the fire of his own soul into its columns? If in this way he could have preached to five thousands scattered over the country, would he not have considered it at least as likely a means of doing good as his practice of "disputing daily in the market-place," or "in the school of one Tyrannus?" Or rather, as a good minister of Jesus Christ, would he not have seized hold of *both* means of imparting religious knowledge, and of every other means within his reach?

Now the art of printing *is* known and we *have* a religious Newspaper established in the Western Country. But I apprehend that all the Clergy in the West have not done as Paul would. Few of them have contributed to fill up its pages; and many have failed to exert themselves to procure its circulation among their people. Perhaps it is not desirable that every clergyman in the West should write for the paper; but it is desirable, and may reasonably be expected, that every one should patronize it in *some* way. He should take it himself, and use his influence to extend its circulation around him.

Brethren, the paper *must* be supported.—If it is *needed*, as we all agree—if it might be useful in cherishing our good local institutions, in sending forth a healthful influence through the community, in imparting life and energy to efforts for building up our waste places, for increasing the number of ministers and churches, and for promoting benevolent enterprize, it *can* be supported.—Give it present patronage, and in a short time it will attain a character and a circulation which will command support for itself.

There are some ministers who fear that if they press on their people the duty of patronizing a religious paper, or of contributing to objects of general benevolence, they shall lose something of their own support. Be it so; a minister had better *starve* than neglect to make exertions for sustaining benevolent institutions and for "the furtherance of the gospel." But it is not so.—A thousand facts, as well as the nature of the case, go to prove that it is not so. Who are the men that contribute, according to their means, most cheerfully and amply for the maintenance of religious institutions in their own parish? They are those who are most interested in the religious intelligence of the day—who take and read religious publications—who contribute to domestic and foreign missions, and who pour their charities into the channels of general benevolence. Look over our towns and churches and you will find this a general rule. There may, indeed, be exceptions in the case of particular individuals. But exceptions are few. He will do most, according to his means, to support the gospel at home, who does most, according to the same means, to send the gospel abroad. This is a fact that defies contradiction.

But a minister, in his exertions to diffuse religious information and to raise a spirit of general benevolence among his people, ought to have a higher motive than his own private interest,—and woe to him if he has not! He should determine, leaning on the strength of Christ, that he will do all he can to promote the interests of religion both at home and abroad. And if a spirit of genuine piety, and the permanency of religious institutions at *home*, may be increased by those exertions which are made to send the gospel *abroad*, then a minister is bound to make such exertions *for the benefit of his own people*, as well as for the good of those who are destitute of religious priviliges. That such is the tendency of earnest efforts to support the benevolent enterprizes of the day, many ministers, on the strength of their own experience, are willing to testify. And no one sustaining the sacred office has a right to deny the truth of this, till he has faithfully made the experiment, nor till he has proved the declaration of scripture incorrect,

"He that watereth shall be watered also himself."

Therefore, brethren, in compassion to the people of our own charge—in compassion for the dwellers on our mountains and in our vallies, who are destitute of religious privileges—in compassion towards the pagan who sitteth in the region and shadow of death, let us endeavour to pour into the bosoms of our respective congregations a spirit of general benevolence. Let us press them to patronize the religious publications of the day, especially the paper established in the West. Let us urge them to contribute of their substance liberally to supply the destitute within our borders with the means of grace, to send the Bible and missionaries to the heathen, and to give life and energy to every enterprize of christian benevolence.

And in all these things let us be careful to "show ourselves *patterns* of good works," contributing more liberally, according to our means, than any of our people. And for our encouragement let us rest assured that if we labor and toil and give to promote the cause of Jesus Christ, he will take care of us and of our families.

To Correspondents.—The Obituary of Mrs. Mary O. Benedict, will be inserted next week.

ANOTHER MURDER.

On Wednesday night last, a young man, named Wm. M'Bee, a journeyman shoemaker, lately, we are informed, from Cincinnati, was shot dead in the street, by Thomas Park. The circumstances, as far as we have learned them, are as follows:—Park, M'Bee, and others, had been acting disorderly in the streets. The watchmen attempted to suppress the noise; when Park, fired a pistol at the captain of the watch, which killed M'Bee, one of his own party. The Trustees of the town have offered a reward of one hundred dollars in specie for the apprehension of Park, who has made his escape.

THE ELECTION.

The election in this county has terminated in favour of the old court party. It appears probable, from the returns that have been received, that the old court party will have a majority in the next legislature. As soon as the result of the election throughout

the state is known, we will state the facts in a summary way.

PARIS, Aug. 12.

A black man belonging to Mr. John L. Hickman of this neighbourhood, was killed on Wednesday night last, it is supposed, by a black man belonging to Mr. Thomas Brand. He has been apprehended and committed to jail to await his trial.

John Blake, who was lately robbed of 12 or 14 hundred dollars in this county, and afterwards shot through the breast when walking on the high way, died of his wound, on Thursday last The supposed perpetrator of both the robbery and murder, is in jail, awaiting his trial, to take place at the August term of the Bourbon circuit court, which will commence on Monday next.

Western Citizen.

BARDSTOWN, KY. July 26.

The examination of the five persons who were committed to the jail of this county as the supposed murderers of Coffman and Courtney, took place on Thursday and Friday last. James Watson and Doctor Watson were committed for trial at the next circuit court. John Watson and Isaac Watson were discharged. William Watson was not tried, on account of the absence of a witness in behalf of the Commonwealth deemed to be important.

The Pittsburg Gazette gives an account of the detection of a company of *unchartered bankers* or counterfeiters, near Ravens, Portage county, Ohio. *Colonel* George Darrow, *Colonel* Wm. Ashley, and *Captain* James Brown, have been arrested and are to be tried next September.

Another fire in Petersburg.—We learn by a gentleman who received a letter from his correspondent at Petersburg, that another destructive fire visited that devoted town on Tuesday the 18th inst.

The fire commenced about ten o'clock in the morning, in a bake house on Walnut street, in Allison's Row, and in a short time consumed seven wooden buildings belonging to John Allison, one belonging to Peyton Lynch, two belonging to Mr. Phebee, eight belonging to the estate of David Walker, dec. and the buildings adjoining the side of Powell's old Tavern, belonging to the estate of Matthew Macbaen, dec'd.—*Richmond Compiler.*

PLAN FOR THE IMPROVEMENT OF ROADS.

Under this head, a writer in the Troy Sentinel suggests the following change in the present mode of drawing carriages.

It simply consists, he says, in harnessing horses so that the wheels of the carriage may follow directly after them. One advantage to be gained by this plan, is the total avoidance of all ruts; As it is evident that no horse will follow a rut of any considerable depths therefore no two waggons or carriage, will go directly after each other, the passing of the second will generally fill the rut of the first, and the change being continually taking place, the roads will become perfectly smooth as they settle, and in much better condition than when merely repaired.

There are in the present mode of attaching horses to carriages, between seven and eight inches space between the draft of the horses and the track of the wheels. *In* passing through narrow places and over narrow bridges, they may precipitate the carriage off the brink without perceiving the danger. But if they were placed directly before the wheel, they must necessarily first endanger themselves before they could the carriage, and this horses are not likely to do.

Honey a cure for the gravel.—A number of years ago, says a correspondent, I was much afflicted with the gravel, and twice in serious danger, from small stones lodging in the passage. I met with a gentleman who had been in my situation and got rid of that disorder by sweetening his tea with half honey and half sugar. I adopted this remedy and found it effectual. After being fully clear of my disease about ten years, I declined taking honey, and in about three months I had a violent fit of my old complaint. I then renewed my practice of taking honey in my tea, and am now more than three score, and have not for the last twenty-seven years, had the smallest symptoms of the gravel. I have recommended my prescription to many of my acquaintance, and have never known it fail.—*Poltical Examiner.*

COINCIDENCES.

In addition to the many coincidences, in the lives of the Ex-Presidents of the United States, the Geneva Gazette mentions this:—"With the exception of the elder Mr. Adams, all the Presidents of the United States have entered upon the duties of that station in the same year of their age—to wit, the 58th year; and that as Mr. Adams held the office only one term, all the Ex-Presidents left the Presidential chair in their age, to-wit the 66th year."

SUMMARY.

Post Offices.—By an authentic list published in the National Journal, it appears that the extremely large number of *four hundred and seventy-three* new Post Offices have been established since the first of January last.

The Newburyport Herald says, that Oliver Putnam, Esq. who lately died at Hamstead, has bequeathed to the town of Newburyport the noble legacy of fifty thousand dollars, for the endowment of a seminary of practical learning.

On the 19th July, about 2 o'clock, between Burlington and Bristol, as the steam boat Philadelphia was passing across the Delaware, a sturgeon, five feet eight inches long, jumped into the forecastle, through the starboard bow window. The royal fish being caught, was cooked according to the most approved recipe, and eat.

A monster named James Jaquith has been convicted in New-York State, of having stolen from its parent eight years since, an infant female of two years and a half old, and made her wretched to secure pity in begging about the country.

Accounts of eight or ten persons killed or maimed by the bursting of a cannon in firing salutes on the late anniversary has appeared in the papers. At Circleville, in Ohio, Captain Leiby died, on the 6th July, in consequence of an injury received on the preceding day by the bursting of a cannon. The number of deaths on the day of Jubilee, in the United States, from this cause, if accurately collected, it is estimated would amount to fifty.

A celebrated Mathematician has calculated that taking the age of Mr. Jefferson to have been 33 years when he signed the declaration, and Mr. Adams to have been forty years, the chance of their both living fifty years longer, and dying at their expiration, is only one in twelve hundred millions.

A boat load of marble was lately brought to Pittsburgh, Pa. from the quarries in Vermont, near the north shore of Lake Champlain.

On the evening of the 13th ult. the boiler of the steam boat Macon gave way just as she was about leaving Charleston for Sallivan's Island. Two coloured men, firemen, were badly scalded, and a third man was much injured.

In Baltimore, a concourse said to amount to 30,000 persons assembled in Howard's Park, where an oration commemmorative of Adams and Jefferson was delivered by Gen. Saml. Smith. Mr. Carrol joined in the ceremonies of the day.

By an explosion of a coal mine near Newcastle, Eng. June 3d, thirty seven men and boys came to an untimely death.

Commodore Porter has been invested with the command of the Mexican squadron.

The Rev. Mr. Flint, the author of a late interesting publication, entitled "Ten years residence in the Valley of the Mississippi," is engaged in preparing for the press, a work on Mexico.

Mr. Hayes, an overseer, was murdered lately in Putnam county, Geo. by a slave whom he had chastised.—The murderer was executed the next day.

We understand, says the Florida Herald, that his holiness the Pope of Rome has appointed a bishop for the State of Tennessee, Alabama, and the Territory of Florida, with the title of *Bishop of St Augustine.*

Mr. Schultz, backed by General Smyth, of Virginia, both avowed deists, have offered to the editors of the Intelligencer a substitute for the Christian religion. It discards priests, but preserves the Sabbath as a day of rest or recreation. The Intelligencer has refused to publish Mr Schultz's attacks on Christianity.

Office of the Colonization Society, Washington, July 17, 1826.

The public are respectfully informed, that it is deemed particularly desirable by the Managers of the Colonization Society to ascertain, as early as possible, the amount of funds with which they are to be favoured the present season, in order, if their means shall prove adequate, to make early arrangements for the outfit of of an expedition to the African Colony. Those who have collections in their hands for this institution, are invited to forward them, as soon as convenient, to Richard Smith, Esq Washington City, Treasurer of the Society.

PROGRESS OF MANUMISSION.—The Manumission society of North Carolina is now said to embrace more than 2000. The number is rapidly increasing. Several Female Auxiliary Associations have been formed.

MANUMISSION.—The late Sampson David, Esq. of Tennessee, has provided in his will, that all his negroes, twenty two in number, which are mostly young, should be manumitted in the year 1840, or at his wife's death, should that happen sooner, and has made ample provision for their removal to a foreign colony, or to a free state, at their option.

Genius Univ. Eman.

LATEST FROM GREECE.

The Greeks obtained possession of Calisto, but were again dispossessed by the Turks. Letters from the island of Candia to the 10th March states that frequent skirmishes had taken place, and the Greeks seem likely to sustain themselves in Grabusi, a small island off the N W. cost of the main island. Mustapha had just been called away with his troops, and the Greeks were left unmolested. This position commands an important point of the coast, and requires but a very small garrison.—*N. Y Obs*

DIED,

On Friday last, in Lexington, Mrs GENEVIEVE BLANCHARD, consort of Mr. Horace Blanchard, of Woodford, and daughter of Mr. Dumesnil, of Lexington.

On Saturday, Mrs WEIGHART, consort of Mr. George Weighart, of this town.

In Scott county, Col. JAMES JOHNSON, member of Congress.

In Tennessee, Gen. JAMES WINCHESTER.

MISSIONARIES ATTACKED BY THE ARABS.

The following, from the Journal of Dr. Batton, contained in the Missionary Herald for July, affords an explanation of what was alluded to by a letter of Mr King, published some months since, where he speaks of being "attacked by the Arabs, sword in hand, on the plains of Esdraelon."—*R. I. Rel Messenger.*

We arrived some time before sun set at the edge of the plain of Esdraelon near a village called Legune. We pitched our tents within the walls of a ruined Khan and Mosque, in view of mount Tabor, and the mountains of Hermon and Gilboa. An old Egyptian came to furnish us with fire-wood, he told us we were in a very bad neighbourhood, and advised us to keep watch all night, as the Arabs in the villages round about were much given to thieving. Between twelve and one o'clock we were aroused by an alarm of robbers, and two shots fired by some of our party. One of the Muckerows said he saw a man carry off a trunk: from the situation in which it lay, there is every reason to think it must have been stolen by some of the Arabs who came to supply us with milk, and had a good opportunity of observing the position of things Some of the party thought of going to search the neighbouring village, but were dissuaded from taking such a rash stept at night.

Thursday morning, May 12.—Three fallahs came into the ruins this morning: they were very imprudently laid hold of and bound with their hands behind them, and it was with difficulty the servants, &c. were restrained from treating them roughly. The men protested their innocence: a woman coming near, they called out to her; we did not exactly understand what they said, but it led some of us to fear there would be cause to regret our remonstrance had not been attended to.—Those of our party who went to search the village, returned with two men bound, on whom their suspicions most strongly rested; they were the men who supplied us with milk; they were marched in front of the caravan, the other three being set at liberty. Our rout was now changed, and in place of going across the plain to Tiberias, we shaped our course for Nazareth, where it was intended to give the prisoners into the hands of the Governor. We had scarcely proceeded a quarter of an hour, when, shouting from the hills came an Arab riding his fleet horse up to our party, and flourishing his massy club gave us to understand what we might expect. Having reconnoitred our strength, he gave his war-hoop, when thirty or forty Arabs, if not more, some on horse, some on foot, rushed on us with drawn swords, guns and clubs: some dashed forward to where the prisoners were, and cut their cords with their swords; others fell upon our servants and ourselves: one fallah levelled a frightful blow at brother Fisk's head which providentially only grazed his head; his turban deadening the blow, its force was spent upon his shoulder. All was confusion, and each trusted to the fleetness of his animal. I narrowly escaped a sabre wound in my thigh, and soon after one of the servants was knocked off his mule; he fell under my horse, which obliging me to pull up, put me completely in the power of another Arab: when I saw his raised sword, I coolly remonstrated with him: the Lord restrained his hand, and I rode on. A Greek received a slight wound in his arm, and one of the Jews with us was severely beaten.—For some moments the scene was really frightful, and portended the loss of lives. In the midst of our retreat one of the Muckerows told the Arabs that the stolen trunk belonged to a Consul from Abeallah Pasha; this alarmed them—they cried out, "Peace, peace," and brought us up several things we had dropped in our flight. "The Lord was on our side when men rose up against us, or they had swallowed us up quickly." Blessed be God, we all arrived safe at Nazareth, after a ride of five hours; we passed numerous tents of Bedouins, in the plain. Had these Arabs been determined on carrying measures to extremes, it were impossible we could have either resisted or escaped; in a few minutes they could have raised a considerable number, by giving the alarm from the hills. Our Muckerows who remained with the baggage received some rough handling; they told us that after we got off, very considerable numbers of Arabs came up to assist the first party. May I ever remember the watchful care of my heavenly Father over me this day! Death loses much of its terror, and danger of its horror, when the Lord is the stay of the soul.

From the Missionary Herald.

SOUTH AFRICA.

PROGRESS OF RELIGION AND CIVILIZATION AMONG THE HOTTENTOTS.

An English gentleman, who had visited the principal colonial missions of the London Missionary Society in South Africa, thus writes to Dr. Philip, at Cape Town, respecting the condition of the Hottentots generally; as we learn from the London Missionary Register for January.

Education.—At all the institutions, we found Sabbath Schools, both for adults and children, in active operation; and zealously supported by the people themselves, as well as by almost every individual resident at the station whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots; and when it is considered, that not less than 600 adults and from 3 to 400 children are regularly receiving instruction and learning to read the scriptures in these schools—and that the greatest number of the children are also taught on week-days, to read and write English—it is imposible for a moment to doubt the utility of the institutions, or to deny that the work of improvement is going forward.

Piety—At all these institutions, I think I may with propriety affirm, there exists, both among the missionaries and people, a great degree of zeal, and a real interest in the missionary cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion, the correct seriousness of their demeanor while there, the readiness which they have evinced in contributing toward the religious improvement as well as temporal necessities of their brethren in the missionary and charitable associations formed among themselves, left us no reason to doubt the statements of the missionaries, that the gospel has been received among the people, *not in word only, but in power*; and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several stations. In their talent for sacred music, which has attracted the attention of almost every traveller, the Hottentots at these institutions do not fall short of their brethren elsewhere; it was not, however, the talent alone, but the spirit of devotion with which it was employed, that struck us as most worthy of observation; and an assembly of these simple people joining together in songs of praise and thankfulness to the Creator, is a spectacle as elevating to the mind of a Christian as the sweet harmony of their voices is pleasing to the ear.

Civilization.—With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed; and because living among Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state. Civilization is, indeed, the handmaid of religion, and invariably has followed in her train; but her progress has, in general, been very gradual. Yet, with every allowance for the peculiarity of their circumstances, and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots at these institutions appeared to us as fully on an equality, in point of civilization, with a great portion of the labouring class in our own community.

PROGRESS OF RELIGION AMONG THE CAFFRES.

In the work above quoted, we find notices of a new station of the Wesleyan Methodists among the Caffres, called Wesleyville, which shows, as does the preceding article, that the inhabitants of Southern Africa are much disposed to profit by missionary instruction.

Mr. Wentworth, Wesleyan missionary at Cape Town, travelled through Caffraria early in the last year, and thus speaks of Wesleyville.

The first thing that arrests the attention on coming to Wesleyville, is the site on which it stands; it is situated on a ridge, of near a mile in length; at the foot of which, on each side, is a small river, which runs eight months in the year, and will, at all times, supply them with a sufficiency of good water; it is surrounded, at a distance, by higher hills which are clothed with perpetual verdure. On the east and south sides of the hill, stand upward of 30 native houses, or wigwams, built of reeds and straw; circular in their form, having each a door, two feet high, which admits air and light, as well as inhabitants. On the top of the ridge is marked out a spacious area, on which a chapel is to be built. To the west of this, stands a large school room, 45 by 15 feet, nearly finished, already occupied for its important purpose and also, temporarily, for public worship. The north side is designed for the new village; and the street is intended to run north and south, with others crossing at right angles east and west.—One native has built a house, with two good rooms, with the superior comforts of which the inhabitant is much pleased; others are following his example: two more houses are nearly finished, and four others are in a state of forwardness; most of the natives, who have come to reside in the village, promise to build good houses. At the bottom of the hill is a tract of excellent garden land, eight acres of which are sown with Guinea and Caffre corn, and planted with vines, fig, pear, apple, and other tress, and a variety of culinary vegetables. Situate within sight of Mr. Shaw's house, are the dwellings of Congo and Kama, with the houses of their attendants: a little to the right stands the habitation of Vatas: and several other considerable kraals or villages appear within the compass of two miles. Mr. Shaw finds the Caffres more disposed to labour than the Hottentots: they will do any thing for a small reward of beads, with which they purchase cattle from the Tambokees, and are thus becoming comparatively rich. When I consider that it is but fifteen months since this station commenced, it certainly presents a surprising appearance.

He thus describes the first Sabbath he spent in the place.

The dawn of this morning was ushered in by the ringing of a bell for the prayer meeting: about 44 Caffres were present; they sang a Caffre hymn: the interpreter prayed in his native tongue, and Mr. Shaw and others in Dutch.—At nine o'clock, the bell assembled the Sabbath school children, when about 70 of them, who used to be scattered over the hills on this blessed day, were taught to read the word of God in their native tongue, and to lisp the name of Jehovah in prayer and praise; they were charmed with the idea of speaking off the book: for, till now, they had scarcely an idea of what they were learning. At 11 o'clock, we began public worship; Mr. Shaw addressed the congregation: he dwelt chiefly on the resurrection and the day of judgment: the interpreter translated every sentence of the discourse, just as it was delivered into Caffre; most were attentive; and two women, in particular, were much affected and wept aloud; the interpreter closed the service with prayer in his native tongue; he is among the fruits of the late Mr. Williams' mission. At two o'clock the school again opened, and closed at four: after which we had an English sermon, principally on account of strangers who visited the institution; I addressed them on the "Redemption that is in Christ Jesus for all mankind," and Mr. Shaw interpreted.

This has been one of the most delightful days of my life. I could not but reflect, that fifteen months ago, these people were naked, rambling on the mountains, committing depredations, living on plunder, and murdering strangers, destitute of the word of life,

and unable to distinguish the Sabbath from other days of the week. Now, they are formed into something like a civil society; most of them are covered with karosses, and several very decently clothed; they now worship the true God, and are taught to reverence his Sabbath, and to believe the true Saviour. Among these, there are eight persons, whom Mr. Shaw believes to be deeply concerned for the salvation of their souls; many others are attentive, and promise fair to embrace the truth in sincerity.

On a subsequent Sabbath, he says:

After the close of the morning service, I counted 15 who retired behind the neighbouring bushes to pray;—among them was Kama, the young chief, who is very promising. Walking out after evening service, we overhead many behind the bushes praying to the God of heaven; of whom, till very lately, they had heard and known nothing.

Again, a few days afterwards:

Walking early among the houses, I heard the voice of singing and praise ascending to God. In the evening several Caffres repeated distinct parts of the Sabbath sermon, which proved their attention and profit.

On occasion of uniting the converts in a class, on the 22d of February, Mr. W. writes:

This day will long be remembered by our friends in Caffreland. Mr. Shaw explained to six natives, who were present, the design of the meeting; and each spoke, in a scriptural manner, of the work of the Spirit on his heart.

Mr. Shaw thus speaks of this meeting:

We were exceedingly gratified with the truly earnest manner in which they expressed their desire to save their souls. How pleasing to hear a Caffre say, "I am always glad when the bell rings to call us to church: I could not be at rest to live where I could not hear the great word." A Caffre woman said that all her sorrow and distress of mind arose from a consciousness that she was a great sinner. May this form the beginning of good days!

He adds, in a note—

The kind friend who sent out a bell for this station, will be pleased to hear that it has for some time been in use. It is fixed in a commanding situation, and daily calls the inhabitants of these hills and vales to worship.

MRS. HOWARD.

The philanthropic Howard was blessed with a wife of singularly congenial disposition. On settling his accounts one year, he found a balance in his favour, and proposed to his wife to spend the money on a visit to the metroplis for her gratification. "What a beautiful cottage for a poor family might be built with that money," was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed that greatest of all gratifications, the satisfaction of having done good for its own sake.

A London paper says, nothing more fully proves that fortune is blind, than her giving 50,000*l* in prizes to two Members of Parliament who voted against Lotteries.

LUTHER'S "TABLE TALK."

"When I (said Luther) am in the pulpit, then I resolve to preach only to men and maid servants. I would not make a step into the pulpit for the sake of Philip Melancthon or Justus Jonas for they are alreadie well seen in the Scripture. But when preachers will direct their sermons to the high, learned and deep understanding, and will breathe out altogether Rabbinos and master-pieces, then the poor unlearned people present do stand like a flock of kine.

"If, from my heart, I did not believe that after this life there were another, then I would sing another song, and would laie the burthen on another's neck.

"All my Divinitie consisteth onely in this, that I believe Christ onely is the Lord, touching whom the Holie Scriptures speak. Neither my Grammar nor my Hebrew tongue taught it me, but it is the work of the Holie Spirit.

"I, Martin Luther, am called out and constrained against my will to be a preacher. When I first received that office, I vow'd and sware to my beloved, the Sacred Scriptures purely and truly to preach and teach the same; upon teaching whereof popedom fell in my waie intending to hinder me; therefore it is come to pass with the pope, as now apparently doth appear, and it shall go worse and worse with him; he shall not be able to resist me. In the name of God and of my vocation and calling I will go upon the lion and adder, and with feet will tread under the young lion and the dragon. And the same shall begin in my life time, and after my death it shall be accomplished.

"I would fain see one that could make these two agree together, [to be joieful] and [to be afraid]—I cannot behave myself in that manner towards God, but my little son John can shew himself towards me; for when I sit in my studie and write or doe something else, then my boy sings me a song, and when he will be too loud, then I check him a little yet nevertheless he singeth on, but with a more mild and softer voice, and somewhat with fear and reverence; even so would God have us to doe.

"At Coburg I went about and sought me out a place for my burial; I thought to have been laid in the chancel under the cross; but now I am of another minde. I know I have not long to live, for my head is like a knife from which the steel hath been wholly whetted away, and is become merely iron—the iron will cut no more. Even so it is with my head; now, loving Lord God, I hope my hour is not far; God help and give me a happy hour; I desire to live no longer."—[*Dnis M. L. Colloquia Mensalia, London*, 1652.]

Anitheus wondered at mankind, that in buying an earthen dish, they were careful to sound it lest it had a crack; yet so careless in choosing friends as to take them flawed with vice.

There are many things in this world always acting upon the soul with a most debasing and ruinous tendency; and there no means of overcoming this tendency so efficacious as prayer.

FAMILY WORSHIP.

A family is a little community of members bound together by the most intimate relations, and no community can prosper without religion. Every head of a family ought to consider the frown of Providence as resting on his house, while family worship is not maintained; for God will pour out his fury upon the families that call not upon his name. But the members of a family, in which morning and evening devotions are offered in an acceptable manner, may feel safe, under the dispensations of a prayer hearing God, who will never wound them but in his mercy; and when he wounds, his hand will make whole.

In the manner in which family worship is conducted, there is a very great diversity: so great, that while in some families the benefits derived are inestimable, in others they are almost entirely lost. The following excellent rules should be carefully observed.

1. The exercise of family worship should be performed at seasonable hours, while the mind is vigorous, and none of the members of the family are oppressed with sleep.

2. Domestics and all others connected with the family should be present, because they are immortal beings, and must be saved or lost forever.

3. The exercises should be performed at regular and stated hours, that the family may be trained to punctuality and system.

4. They should be so short as not to be wearisome.

5. The prayer should be fervent, that the members of the family may feel it to be a transaction of important business with God, and not a mere form.

6. It should specify circumstances in which they are interested as a family, that they may feel that all their concerns are known to God, and all their sins manifest to him.

7. It should be offered in the name of Jesus Christ, and in humble confidence in him, through whom God can be just and yet regard the cry of the penitent, and pardon and justify the true believer.

Family worship, thus conducted, teaches children religion by almost insensible degrees.—While they surround the altar of God, divine instruction "drops as the rain, and distills as the dew." Such worship, too, unites the parents and the children in the bonds of inseparable attachment. They humble themselves together before God, and their common interests are spread before him. The children observe the movings of a father's love, and his concern for their immortal welfare;—they are made to feel that he is a Christian, that he is a friend of God, that he has an interest at the throne of grace, and they will love and reverence and obey him; they are made familiar with the truths of the Bible, and these truths, if followed, will be their safeguard through life, and their guide to heaven. And when they have children committed to them, they will train them up also, "in the way they should go," and thus the influence of the pious father will descend from generation to generation.

From the Philadelphian.

INCONSTANCY.

No one is more despicable than he who professes one moment to be your friend and the next proves inconstant. There is something about *inconstancy* which all mankind despise. And when the profession of friendship has been accompanied with many promises and protestations, the change is proportionally contemptible.

What then must be the character of that man in the sight of God, who to-day appears before His altar, and vows an eternal friendship for his maker, and the next is found among his enemies and acting in direct opposition to the cause he professed to love!

What would be your feelings, towards one upon whom you had fixed your affections, and who professed to reciprocate your love, and towards whom you had constantly conducted with the utmost respect and esteem, should she, without any cause but the ficklessness of her own heart, prove *inconstant?* What would be your feelings? Would not your love be changed into hatred and your respect into contempt?

Have we ever made a profession of religion? Did we not, in the most solemn manner, declare our attachment to the Saviour? Did we not engage to devote all we have and are to the promotion of the Redeemer's cause? Have we since discovered any cause in God why we should violate our covenant with Him? But have we not proved inconstant to the Lord? O let us examine, and if we discover any thing like *inconstancy* in our souls, let us blush and weep over our guilt, and once more seek the favour of our *offended master*.

ANECDOTE.

Anecdote of Penn.—At one of Penn's trials, when he had been treated harshly and ungenerously, he put some home questions to the Recorder, on the law, who finally answered, "I tell you to be silent; if we should suffer you to ask questions till to-morrow, you would be never the wiser." "That," replied Penn, in his quiet way, "is according as the answers are."

POETRY.

From Zion's Herald.

Mr. Editor.—I have selected the following consolatory lines, and with a slight alteration address them to those parents who the last week were called by God's inscrutable providence to bury their youngest child.

A Female Reader.

As the sweet flower, which scents the morn,
But withers in the rising day;
Thus lovely was your ELIOT'S dawn,
Thus swiftly fled his life away.

And as the flower that early dies,
Escapes from many a coming wo;
No instre lends to guilty eyes,
Nor blushes on a guilty brow;

So the sad hour that took your boy,
Perhaps has spared some heavier doom;
Snatch'd him from scenes of guilty joy,
Or from the pangs of ills to come.

He died before his infant soul
Had ever burnt with wrong desires;
Had ever spurn'd at Heaven's control,
Or ever quench'd its sacred fires.

He died to sin, he died to care,
But for a moment felt the rod;
Then springing on the viewless air,
Spread his light wings, and soar'd to God.

Let this blest theme then cheer your voice,
The tomb is not your darling's prison;
The "stone," that cover'd half your joys,
Is "roll'd away," and "he is risen."

THE PIOUS FAMILY.

Soon after the surrender of Copenhagen to the English, in the year 1807, detachments of soldiers were, for a time, stationary in the surrounding villages. It happened one day that three soldiers, belonging to a Highland regiment, were sent to forage among the neighbouring farmhouses. They went to several, but found them stripped and deserted. At length they came to a large garden, or orchard, full of apple-trees bending under the weight of fruit. They entered by a gate and followed a path which brought them to a neat farmhouse. Every thing without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out at the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station, and from the habits of the country. A watch hung by the side of the fireplace, and a neat book case well filled, attracted the attention of the elder soldier. He took down a book: it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs demanded provisions: the man stood firm and undaunted, but shook his head. The soldier who held the book, approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then, ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, &c. which were freely tendered; and when money was offered in return, it was at first refused. But as two of the soldiers were pious men, they, much to the chagrin of their companion, (who swore grievously he would never forage with them again,) insisted upon paying for all they took. When taking leave, the pious soldiers intimated to the farmer, that it would be well for him to secrete his watch; but by most significant signs, he gave them to understand, that he feared no evil, for his trust was in God: and, that though his neighbours, on the right hand and on the left, had fled from their habitations, and by foraging parties, had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees,

'The angel of the Lord encampeth round about them that fear him, and delivereth them.'—*Meth. Mag.*

From the Yankee.

Begin at the letter D in the centre, and read either way, and you will find 'drinking will ruin us' may be read more times than there are days in the year. And I believe there are as many ways in which it will tend to our ruin, either temporal, spiritual or eternal.

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THE ANGEL OF DEATH AND THE KING.

Parabolical narratives have been favourite vehicles of instruction from remote antiquity, and were especially chosen in the discourses of the Saviour for enforcing the pure principles he taught. In the following, translated from the Arabic, will be found a striking and impressive moral, more likely to be remembered, and to exert an influence, than if conveyed in a simpler and more sententious form.—*N. Y. Rel. Chron.*

"A king, who had accumulated immense treasures, built a magnificent palace, and filled it with officers, chamberlains, and slaves. One day, when he had assembled his whole court at a splendid festival, and saw himself at the very summit of prosperity, and every where around him the utmost profusion, he said to himself, "O! my soul! behold thou art in possession of all the bounties of the earth! What is there left that thou canst wish for, but long life and the continuance of thy good fortune?" At this instant there approached a man, clothed in rags and with every appearance of a beggar. He knocked at the gate so violently, that the whole palace shook with it. "Ha!" cried the porter, "what manners are these? wait till the king has dined, and he will then give thee what thou askest of him"—"Tell your master," said the stranger, "to come out immediately, for I have an affair to settle with him, which must not be delayed."—"Wretch!" replied the porter, "who art thou that can dare to announce thyself in this way?" "Announce me to the king and that will be enough," answered the stranger. The king forbade them to admit him; and the stranger knocked again yet louder than before. The slaves hastened out with clubs in their hands to fall upon him. "Stay," cried he to them, in a dreadful voice, "I am the Angel of Death!" Then were their hearts like ice; and they stood motionless with horror. "Take whom thou wilt instead of me" said the king.—"That is not my errand," replied the angel "To thee am I come; to snatch thee from amid the treasures thou hast heaped together" "Accursed be those riches," said the king, "since they have prevented my serving God! I fancied they would be profitable unto me, and now that I am compelled to quit them, with empty hands, there remains to me nothing thereof but the vain desire" At this moment God miraculously gave speech to the treasures of the king, and they said "Why dost thou curse us? curse rather thine own soul. God created us like thyself, of earth, and gave us into thy hands, to assist the poor and needy, to build mosques, bridges, caravanceras, and hospitals, and so obtain thy reward, both in this world and in the next But thou hast gathered us together, thou hast locked us up, thou hast made use of us to gratify thine own desires, and art now ungrateful to us; thou leavest us with regret, and utterest imprecations against us, as thine enemies: in what have we injured thee?"

The king was about to reply, but the Angel of Death allowed him not time. He snatched away his soul, ere he could utter a word.

PROFANE SWEARING.

The following anecdote may serve as an antidote against *profane swearing*, or as a prudent reproof:—

During the revolutionary war, a certain Field-Officer made an entertainment, to which he invited the other Officers of the regiment, and the Chaplain among the rest. When seated at table, it so happened that an officer, who sat opposite the Chaplain, made free use of the profane language too frequently used in the camp. The Clergyman, perhaps prudently, refrained from giving him a public reprimand; but embraced the opportunity to *meet his eye*—and in that way to administer a tacit but pungent reproof.—It completely answered the purpose, at least for the time. After the company arose from table, the officer privately took the Chaplain by the hand, and thanked him for his severe reprimand, and the manner in which he gave it.

Is it not astonishing, that the eye of a fellow mortal should lay a restraint on the wicked, while the eye of Omniscience will not produce the same effect! "Thou God seest me."

Mass. Yeo.

SABBATH SCHOOLS.

In visiting a hundred families to obtain children for certain schools, I found that those who had never received the benefits of Sabbath schools were uniformly debased, ignorant, and indolent:—that their dress was ragged and loathsome, and that every part of their rooms presented a sad appearance. On the other hand those poor parents and children who have been visited by the teachers of Sabbath schools have greatly improved both as it respects their temporal and moral condition.—*N. Y Sabbath School Records.*

One of the *established* ministers of the gospel, happening to be in company with an itinerant preacher, asked the following question:—"How does it happen that you have no more doctors of divinity in your connexion?" "Because," said the itinerant, "our divinity is never sick."

"We are accused," said an excellent clergyman in this vicinity, a few Sabbaths since, addressing the impenitent—"We are accused of holding that men must be willing to be *damned!* Would to God we could make them willing to be SAVED."—

Boston Rec.

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